

and at each sacred rite the
messenger of the gods, thou
traversest earth and heaven:
inasmuch as we offer
thee worship and praise,
therefore do thou, who art the
guardian of the three
(regions), be auspicious to us.¹

10. We of little wisdom adore
the most wise
the well-formed, the well-looking, the
graceful-moving
may AGNI, who knows all things
that are to be
offer the sacrifice: may he
announce the oblation
the immortals.

11. Thou cherishest, thou
protectest, AGNI, that
man who offers worship, hero, to
thee, the far-seeing:
thou rewardest with strength and
with riches him
(who undertakes) the institution,
(who effects) the
accomplishment, of the sacrifice.²

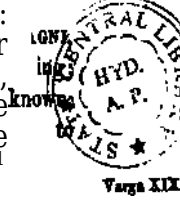
12. Protect us, AGNI, from the
malignant, preserve
us, mighty one, from wickedness:
may the offering
come to thee free from defects; may
desirable riches,
by thousands, (reach us).

13. AGNI is the invoker of the
gods, the lord of
the house, the ruler, who knows all
that is, knows all
existing beings; he is the most
assiduous worshipper
amongst gods or men: let him who
is observant of
truth offer worship.

14. AGNI, minister of the
sacrifice, bright with
purifying lustre, approve of that
(worship) which is

¹ This and the two preceding stanzas occur in the
Sdama- *Veda.*
ii. 917-019.

² *Yajnatya vd nīitīm vd uditīm vd*; the first is
explained by
Sdyana, tanskdra, perfection, accomplishment;
the second,
udyamanam, going up or over, perhaps, finishing:



the relation
of either toyajna is questionable, as they arc
both separated
from it by the disjunctive, *vd*, or.